HOW TO PRAY

According To The Sunnah Of The Prophet MUHAMMAD صلى الله عليه وسلم

By

His Eminence

Sheikh Abdul Aziz bin Abdullah bin Baz

كيفية صلاة النبي ﷺ

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According to the *Sunnah* of the Prophet Muhammad ﷺ

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HOW TO PRAY

According to the *Sunnah* of the Prophet Muhammad ﷺ

By
His Eminence Sheikh
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Preface

Surely all praise is for Allâh. We praise Him and seek His assistance. We seek His forgiveness and we seek refuge in Him from the evil of our own souls and from the wickedness of our deeds. Whomever He guides shall never go astray, and whomever He allows to stray shall never find guidance. I bear witness that there is no god but Allâh, alone. He has no partner, and I bear witness that Muhammad is His slave and His Messenger. May the peace and blessings of Allâh be upon him and upon his family and his Companions and upon those who follow them in piety until the Day of Resurrection.

The objective of this concise booklet is to explain how Prophet Muhammad صلى الله عليه وسلم used to perform his *Salât* (prayers). I would like to present this explanation to every Muslim so that they may try their best to copy the Prophet's procedure in performing the *Salât* (prayer).

Manners of *Salât* (prayer)

Imam Bukhari reported that the Prophet, Muhammad صلى الله عليه وسلم said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي».

"Perform your *Salât* as you saw me performing it."

Therefore, here is the clarification of the Prophet's procedure of prayer:

1. Perform properly the *Wudu* as commanded by Allâh in the Qur'ân:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُواْ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ﴾ [المائدة: ٦]

"O you who believe! When you intend to perform prayer, wash your faces and your arms up to the elbows, wipe (by passing wet hands over) your heads, and wash your feet up to the ankles." (V.5:6)

The Prophet صلى الله عليه وسلم said:

«لاَ تُقْبَلُ صَلاَةٌ بِغَيْرِ طُهُورٍ».

"*Salât* without *Wudû* (purification) is invalid."

2. Face the direction of *Qiblah*, the Sacred House, at Makkah, intending in your mind to perform

the prayer which you want to fulfill, whether it is a *Fard* (obligatory) prayer or a *Sunnah* (supererogatory) prayer. One should not pronounce his *Niya* (intention) verbally because neither the Prophet صلى الله عليه وسلم nor his Companions used to utter the intention for *Salât*. Thus, pronouncing the intention for *Salât* in audible voice is a *Bid'ah* and whether you are *Imâm, Muqtadee*, or performing your *Salât* individually, you should have a *Sutra* i.e., a raised object in front of you. Facing the *Qiblah* is an imperative condition for every prayer. However, there are few exceptions for this rule explained in authoritative books for those who wish to refer.

3. Pronounce *Takbirat-al-Ihram* that is to say *Allâhu Akbar* الله أكبر (Allâh is the Greatest) looking at the point upon which your head rests during prostration.

4. Raise your hands up to the level of your shoulders or the earlobes while pronouncing *Takbirat-al-Ihram*.

5. Put your right hand over your left hand and wrist, above the chest, as the Prophet صلى الله عليه وسلم used to do.

6. It is praiseworthy to recite the following *Du'a - e-Istiftâh* (opening supplication):

«اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالْمَآءِ وَالثَّلْجِ وَالْبَرَدِ».

"Allâhumma bâ'id bayni wa bayna khatâyâya kamâ bâ'adta baynal-mashriqi wal maghribi. Allâhumma naqqini min khatâyâya kamâ yonaqqa ath-thawbu-labyado min addanas. Allâhumma-gsilni min khatâyâya bilmâ'i wath-thalji walbarad."

"O Allâh, separate me from my sins as You have separated the east from the west. O Allâh, cleanse me of my sins as the white garment is cleansed from soiling. O Allâh. wash off my sins with water, snow and hail."

Or, you may say instead:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلَهَ غَيْرُكَ».

"Subhânaka Allâhumma wa bihamdika wa tabârakasmuka wa ta'âla jadduka wa lâ ilâha ghayruka."

"O Allâh, You are free from imperfection, and I begin with praising You. Blessed is Your Name, Exalted is Your Majesty and Glory. There is no true god but You."

Or, you may recite any other supplications which the Prophet صلى الله عليه وسلم used to recite in his prayers. It is better to recite these supplications alternately, the first one in the *Fajr* (morning) prayer, the second in the *Zuhr* (noon) prayer, each one by turn, in conformity with what the Prophet صلى الله عليه وسلم used to do.

After reciting the opening supplication, say:

«أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ».

"A'ûdhu billâhi min ash-Shaytânir-ra-jim"

"I seek protection of Allâh against the accursed Satan."

Then you say:

«بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ».

"Bismillâhir-Rahmânir-Raheem."

"I begin with the Name of Allâh, the Source of Mercy, the Merciful."

And recite Al-*Fâtiha* (the opening *Surah* of the Glorious Qur'ân). Prophet Muhammad صلى الله عليه وسلم said:

«لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

"*Salât* without reciting Al-*Fâtiha* is invalid."

You should say *Ameen* after reciting *Al-Fâtiha* loudly if the *Salât* is in audible voice (such as *Fajr* prayer, the first 2 *Rak'ât* of *Maghrib* and *Ishâ'* prayers. It is in conformity with the *Ahâdith* (traditions) of the Prophet صلى الله عليه وسلم to recite *Ayâat* from a *Surah* of medium length in *Zuhr* (noon) *'Asr* (afternoon), and *'Ishâ'* (night) prayers. As for the *Fajr* prayer, it is advised to recite a passage from a long *Surah* of the Qur'ân. While *Maghrib* prayer, you may recite passages from the long *Surah* or from the short *Surah* of the Qur'ân.

7. Then bow in *Rukû'* raising your hands up to the level of your shoulders or earlobes while saying *Allâhu Akbar* then bend down, making your head and back on one level and put your hands with the fingers spread on your knees. You should maintain calmness and tranquillity while bowing, then say:

«سُبْحَانَ رَبِّيَ الْعَظِيم»

"Subhâna Rabbiyal 'Azim" (3 times)

"My *Rubb,* the Greatest, is free from imperfection."

In addition, it is advisable to say while bowing:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي».

"Subhânaka Allâhumma Rabbanâ wa bi hamdika, Allâhummaghfir li"

"O Allâh, Our *Rubb,* You are free from imperfection, and I praise You. O Allâh, forgive me."

8. Stand upright and raise your hands to the level of your shoulders or earlobes saying:

«سَمِعَ اللهُ لِمَنْ حَمِدَهُ».

"Sami'â Allâhu liman hamidah."

"Allâh hears the one who praises Him."

While resuming the standing position; say:

«رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ مِلْءَ السَّمٰوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

"Rabbana wa lakal hamdu, hamdan katheeran taiyiban mubârakan fihi mil'as-samawâti wa mil-alardi wa mil'a mâ baynahumâ wa mil'a mâ shi'ta min shai'in b'adu."

"Our *Rubb,* praise is for You, plentiful praises and blessings as to fill the heavens, the earth

and what is in between, and to fill whatever pleases You besides them."

In case you are a *Muqtadee,* then say when rising up:

«رَبَّنَا وَلَكَ الْحَمْدُ. . . . .»

"Rabbanâ wa lakal hamd..." etc.

"O our *Rubb*, praise is to You."

It is advisable for the *Imâm,* the follower, or who prays alone to add also:

«أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

Ahlaththanaa'i walmajdi ahaqqu ma qualal 'abdu, wa kullunâ laka 'abdun. Allâhumma lâ mâni'a limâ a'taita, wa lâ mu'tiya limâ man-'ata, wa lâ yanfa'u dhal jaddi minkal jaddu.

"You deserve all praise and all glory. Your praising is the best and most true a slave says, 'We are all Your slaves. O Allâh, there is none to withhold what You give and there is none to give what You withhold. Riches and worldly fortune will not suffice the one who owns it in lieu of You."

Place your hands on your chest, as you did before bowing. Both Wa'il bin Hujr and Sahl bin Sa'd narrated that the Prophet صلى الله عليه وسلم used to raise his head up after bowing.

9. Prostrate saying *Allâhu Akbar* (الله اكبر) and rest on your kness before touching the ground with your hands, if that is possible. If not, you are permitted to touch the ground by your hands before your knees. Your fingers and toes should be directed towards the *Qiblah* and your hands should be stretched, and the fingers close together, not separated. In *Sujood,* prostrate yourself on the following parts of your body: the forehead, the nose, both hands, both knees and the toes.

Then say thrice or more:

«سُبْحَانَ رَبِّيَ الأَعْلَى».

"Subhâna Rabbiyal A'la"

"My *Rubb,* the Supreme, is free from imperfection."

It is advisable saying:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ - اللَّهُمَّ اغفِرْ لِي».

"Subhânaka Allâhumma Rabbanâ wa bi hamdika. Allâhumaghfir li."

"O Allâh, our *Rubb*, You are free from imperfection, and we begin with praising You. O Allâh, forgive me."

It is recommended to supplicate more eagerly and ask for more from your *Rubb* because the Prophet صلى الله عليه وسلم said:

«أَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَآءِ فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ».

"As for *Rukû'* (bowing), you should glorify your *Rubb* during it; as for *Sujood* (prostration), be more eager in supplicating Allâh because your supplications during prostration are more apt to be accepted."

Ask Your *Rubb* for prosperity in both this world and in the Hereafter. Whether it is an obligatory or optional prayer, while prostrating, you should neither bring your hands close to your sides, nor stick your abdomen to your thighs, or your thighs to your legs. Your arms should be raised above the ground because the Prophet صلى الله عليه وسلم prohibited resting the arms on the ground. He said: "Prostrate properly, keep straight in it, and do not place your arms flat on the ground like dogs."

10. Raise your head from prostration saying *Allâhu Akbar* (الله اكبر) and place your left foot flat on

the ground and sit on it keeping your right foot erect; your hands on your thighs and knees, and say:

«رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي وَاجْبُرْنِي».

"O my *Rubb,* forgive me, have mercy on me, guide me, provide me with sustenance and render me healthy and strong."

Maintain calmness throughout all postures.

11. Prostrate again saying *Allâhu Akbar* (الله اكبر) and repeat during your prostration what you did and said in the first prostration.

12. Raise your head saying *Allâhu Akbar* (الله اكبر) taking a pause similar to the pause between the two prostrations; this is called *Jalsatul-Istirâhat* (resting pause). It is recommended to take such a pause, but there is no harm if you do not. Then stand up supporting yourself on your knees, or on the ground if you cannot support yourself on the knees. Recite *Al-Fâtihah* and some other *Âyât* from the Qur'ân, and do just as you did in the first *Rak'a.* Those who pray behind the *Imâm* should not compete with him in prayer's postures, for the Prophet صلى الله عليه وسلم said:

«إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ فَلَا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا كَبَّرَ فَكَبِّرُوْا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا».

"The *Imâm* is to be followed. When he says *Allâhu Akbar* (الله اكبر), then say the same after him. When he bows in *Rukû'*, bow after him. When he says *Sami'a Allâhu liman hamidah* (Allâh hears him who praises Him), then say *Rabbanâ wa lakal hamdu* (our *Rubb,* all praise is for You); and when he prostates, then prostrate after him." (Agreed upon)*

In other words, do not make your move before the *Imam* does his first.

13. If the prayer consists of two *Rak'a* like the *Fajr* prayer, *Eid* prayer, or *Jumu'ah* prayer, then sit after the second prostration, with your right foot erect, sitting on your left foot laid down, putting your right hand on your right thigh, all your fingers of the right hand closefisted except the index finger which you use to point out, as a sign for your belief in the Oneness of Allâh and place your left hand on your left thigh. There is

*It means that the *Hadith* is compiled by both Imam Bukhari and Muslim.

no harm if you keep both the little and ring fingers of your right hand closed, while making a circle with your thumb and middle finger and move your index finger throughout the *Tashahhud.* It is reported that the Prophet صلى الله عليه وسلم did both of these ways. Thus, it is advisable to alternate.

Read the following *Tashahhud* while sitting:

«التَّحِيَّاتُ للهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ كَمَا بَاركتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

"At-tahiyâtu lillâhi was-salawâtu wattaiyi-bâtu assalâmu 'alayka ayyuhan-naibyu wa rahmatullâhi wa barakâtuhu. Assalâmu 'alainâ wa 'ala 'ibadi-llâhis-sâlihin. Ashhadu an lâ ilâha illallâhu wa ashhadu anna Muhammadan 'abduhu wa rasûluhu.

Allâhumma salli 'ala Muhammadin wa 'ala âli Muhammadin, kamâ sallayata 'ala Ibrâhima wa 'ala âli Ibrâhima. Innaka Hamidun Majid."

Allahumma barik ala Muhammadin wa ala aali Muhammadin kama barakta ala ibrâhima wa ala aalli Ibraheem, Innaka Hami- dun Majid.

At-Tahiyat,[1] and the prayers and the good deeds are all due to Allâh. May Allâh grant the Prophet safety from derogatory things and grant him mercy and honor. May security from evil be granted to us and to all the righteous slaves of Allâh. I testify that there is no true god except Allâh, and I testify that Muhammad is the slave of Allâh and His Messenger. "O Allâh, praise Muhammad and the household of Muhammad as You praised Ibraheem and the household of Ibraheem. Verily you are the Praised, and you are Glorified. And grant Muhammad and the household of Muhammad the honor and reverence as you granted Ibraheem and the household of Ibraheem honor and reverence. Verily, You are Praised, and you are Glorified."

After reciting the *Tashahhud,* ask Allâh's protection from four things saying:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ فِتْنَةِ الْمَسِيحِ

[1] *At-tahiyat,* endless existence of Allâh.

الدَّجَّالِ».

"O Allâh, I ask Your protection from the torment of Hell, the torment of the grave, the trials of life and after death, and from the trial of the impostor ad-*Masih Dajjâl* (Antichrist, Psuedo-Christ)."

You may ask Allâh for prosperity in this world and in the Hereafter, supplicate Allâh to bestow His favours on your parents[2] and other Muslims. You could do this in both obligatory and optional prayers. It has been narrated by Ibn Mas'ud that the Prophet صلى الله عليه وسلم taught him how to recite the *Tashahhud* and told him that he should invoke Allâh and ask Him for the wishes he likes, or, as it has been related in other versions, one should ask Allâh for whatever he wishes. In this manner, the slave can ask Allâh for all the good things of this world and the life to come. Then end the *Salât* by turning your face to the right, saying:

«السَّلَامُ عَلَيْكُم وَرَحْمَةُ اللهِ».

"As- salâmu 'alaikum wa rahmatullâh"

"May you be granted security and mercy of Allâh."

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[2] This applies only to Muslim parents. In case your living parents are not Muslim, you can only ask Allâh to guide them to Islam.

And then to the left saying the same.

14. In case of a three *Rak'a* prayer (prayer consisting of three units) like *Maghrib* or a four *Rak'a* prayer like *Zuhr*, *Asr*, and *'Isha* prayers; stand up after reciting the *Tashahhud* as described before, and raise your hands to the level of your shoulders saying *Allâhu Akbar* الله اكبر. Then put your hands on your chest as explained above and recite only *Al-Fâtiha*. There is no harm if you add to *Al-Fâtiha* some other *Ayât* of the Qur'ân while performing the third or fourth *Rak'a* of *Zuhr* prayer, because this was how the Prophet صلى الله عليه وسلم did according to the *Hadîth* (tradition) narrated by Abû Sa'id.

After the third *Rak'a* of *Maghrib* prayer, and the fourth *Rak'a* of *Zuhr, Asr* and *'Isha* prayers, recite the *Tashahhud* and terminate *Salât* by saying:

«السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ».

"As-salâmu 'alaikum wa rahmatullâh"

while turning first to the right, and then to the left as it has been explained above.

It is not an obligatory duty, but it is a recommended Prophetic *Sunnah* to invoke Allâh after terminating the *Salât* by asking Him forgiveness thrice, and saying:

«اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ يَاذَا الْجَلاَلِ وَالإِكْرَامِ».

"O Allâh, You are the security granter and security comes from You. You are the Supreme, the One Who possesses majesty and bounty."

It is advisable for you to say:

«لاَ إِلٰهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ، لاَ إِلٰهَ إِلاَّ اللهُ وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لاَ إِلٰهَ إِلاَّ اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ».

"There is no true god except Allâh alone having no partner. To Him belongs the domain, and all praise is due to Him. He has power over all things. O Allâh, there is none to withhold what You give, and there is none to give what You withhold. Riches and wordly fortune will not profit the one who possesses in lieu of You." There is no turning from one condition into another, nor is there power except by Allâh. There is no true god except Allâh. To Him belongs the bounties and the blessings, and praise is due to Him. There is

no true god except Allâh. We sincerely dedicate worship to Him even though the infidels disdain it.

It is also advisable for you to extol Allâh 33 times by saying *Subhân Allâh* (سبحان الله), praise Him by saying *Al-Hamdulillah* (الحمد لله) 33 times, and also by saying 33 times, *Allâhu Akbar* (الله اكبر) and complete your supplications to one hundred by saying once:

«لاَ إِلٰهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

"There is no true god except Allâh alone. He has no partner. To Him belongs the domain and the praise is due to Him. He has power over all things."

You may add to this the recitation of *Âyat Al-Kursi, Sûrah Al-Ikhlâs, Sûrah Al-Falaq,* and *Sûrah An-Nâs.* It is recommended to recite these three *Suwar* thrice after the *Fajr* prayer, and after the *Maghrib* prayer because this was the practice of the Prophet صلى الله عليه وسلم as stated above. All these supplications are optional not obligatory.

Every Muslim, male or female, is recommended to pray 12 *Rak'a* of *Sunnah* (supererogatory) prayers

every day: four of these *Rak'a* are before *Zuhr* prayer, two after it, two after *Maghrib* two after *'Ishâ* and two before the *Fajr*. These supererogatory prayers are called *Rawâtib* which means: "regular supererogatory optional prayers." The Prophet صلى الله عليه وسلم observed these optional prayers wherever he was at home. While traveling, he used to perform the two *Rak'ât* before the *Fajr* prayer, and the *Witr* (odd) prayer (after the *'Ishâ* prayer). There is no harm to perform these optional prayers in a mosque, but it is better to perform them at home, because the Prophet صلى الله عليه وسلم said:

«أَفْضَلُ صَلاَةِ الْمَرْءِ فِي بَيْتِهِ إِلاَّ الصَّلاَةَ الْمَكْتُوبَةَ».

"The best of man's prayer is that which he performs at home except for the obligatory prayers."

Performing these optional prayers is a means for gaining admission to *Jannah*. The Prophet صلى الله عليه وسلم said:

«مَنْ صَلَّى اثْنَتَي عَشَرَةَ رَكْعَةً فِي يَوْمِهِ وَلَيْلَتِهِ تَطَوُّعًا بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

"He who performs optional twelve *Rak'ât* every day and night, Allâh will build for him a house in *Jannah*."

It is also advisable for the Muslim to pray four optional *Rak'ât* before *Asr* prayer (2 and 2), two before *Maghrib* prayer, and two before *'Ishâ* prayer, because this was practiced by the Prophet صلى الله عليه وسلم. Allâh عز وجل says:

﴿ لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾ [الأحزاب: ٢١]

"Verily, you have the best example in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) ....". (V.33:21)

And the Prophet صلى الله عليه وسلم said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي».

"Perform your *Salâh* as you saw me performing it."

It is Allâh Whom we ask to render us successful and prosperous, and may He exalt the mention of our Prophet, Muhammad, son of Abdullah, his Family, his Companions, and whoever follows his way until the Day of Resurrection.

كيفية صــلاة النبى ﷺ

(باللغة الإنجليزية)